

Ecce Homo; 5 | 5.

THE

Little PARLIAMENT
unbowelled :

WITH,

The substance, quality, and
disposition of the outward Mem-
bers; and inward faculties,
vertues, and properties.

The glory of the good ones, and
sad condition of rotten
Back-sliders.

1 COR. 10. 15.

*I speak as to wise men : judge Yee
What I say.*

L O N D O N.

Printed by J A N E C O E, and are to
be sould at her house without
Creeple-Gate : 1644.

For those who are interested in the history of the United States, this book is a must. It provides a detailed account of the events leading up to the American Revolution, from the early settlement of the colonies to the final declaration of independence. The author's research is thorough, and the writing is clear and engaging. This book is a valuable resource for anyone who wants to learn more about the founding of the United States.

TO
The Honourable and truly
Pious, WILLIAM LENTHALL
Esquire, Speaker of the Honour-
able House of Commons, in
Parliament assembled.

Renowned Patriot;



When I consider those
admired gifts wher-
with your honor is
so excellently qua-
lified: I censure it
too much abrupt-
nesse to present such worth with so
meane a tallent; yet having had the
happinesse to be an eye-witnesse of
your love and countenance to Reli-
gion and piety: And knowing how

ignorant many are, not only of God,
but themselves too; who may be
bettered (if God please to give a
blessing to this my labour) by the
use hereof; I humbly crave leave to
beg this favour to patronize my
poore endeavours, published for
the meditation of those who know
better, and instruction of those
that know lesse: That all who use
it, may savingly know God, and
themselves; which for you and all
Gods people, is the prayers of

Your humble Servant,

Henry Walker.



The Contents of the Chapters contained in this Booke.

CHAP. I.

Seweth what the soul is.

Chap. 2. *Sheweth whence the souls come, when and how they enter into the bodies.*

Chap. 3. *Sheweth the purity of the soul.*

Chap. 4. *Sheweth how the soul is defiled with a ginall sin.*

Chap. 5. *Sheweth how the Sensative part of the soule.*

Chap. 6. *The powers of the souls essence.*

Chap. 7. *The faculties of the soul.*

Chap. 8. *That when the body dieth, the soul neither sleepeth nor perisbeth, but goeth immediately, either to joy or torment.*

Chap. 9.

The Contents.

Chap. 9. Souls remain where they are sent till the Resurrection.

Chap. 10. The inward faculties, and vertues of the body.

Chap. 11. Of the vitall spirits.

Chap. 12. Of the perturbations, and passions of the minde.

Chap. 13. Of the particular faculties of the minde.

Chap. 14. The distinction of the faculties of the soul, from the faculties of the minde.

Chap. 15. The leading of the flesh, or spirit one by the other.

Chap. 16. Of the resurrection,

Chap. 17. Of Hell.

Chap. 18. Of Heaven.



A





and being separated from the body
doth not perish, but live immortally.
A

SECRET

Disclosed.

is a substance, which is not
corporeal, but is immortal.

CHAP. I.

Sheweth what the Soul of man is.

Some (1.) define the soul to be
the Spirit of life, created
after the Image of God, and
inspired into the body of

man. II. Others say it is an under-
standing spirit, the second part of
the substance of man, which doth
not perish, when it departeth from
the body, but is immortall. III. But
the true description of the soul (ac-
cording to the diffinition of great

B learned

Alley.
 11. 13.
 12. 21.

learned men) is this; Namely, that the soule of man is a spirituall substance, infused of God into the body of man, that being joynd thereto, may give it life, direct, and rule it, and being separated from the body, doth not perish, but live immortally, and eternally.

Augustini.
 de opificia
 ci.

Argu.

1. The soul is a very substantiall essence, and not a qualitie.

A qualitie without a substance, is not sensible of joy or torment. But the soul of man is in it self sensible of joy or sorrow.

Example.

Luk. 16.
 Luke. 23.
 Apo. 6.

Ergo. The soul of man is a very substantiall essence. The soul of the rich glutton was tormented in Hell. The soul of the thief was with Christ in Paradise. The souls under the Altar did cry aloud.

Augustin.
 de quanti.
 tat. animar.
 cap. 1.

2. This substance of the soul is not of these usuall and known natures, which we touch, and perceive, with these senses of the body, which are corporall, but a spirituall substance.

Argu.

That substance which consisteth neither of earth, water, ayr, nor fire, neither of any of them severally, of part of them, or of them all joynd together,

together, doth consist, not of a corporall, but of a spirituall substance. But the substance of the soul doth consist, neither of earth, air, fire, nor water; of any of them, nor of all of them.

Ergo: The soul of man is not a corporall, but a spirituall substance. Exempl

God breathed the soul of *Adam* into his body. First, God made *Adam* a naturall body; then gave him a spirituall soul. The body was a type of *Adam*, the soul a type of *Christ*: therefore, when the body, the earthly part of man dyeth: the soul which is spirituall, dieth not, but departeth from it, and liveth where God appointeth it. Gen. 2. 7
1 Cor. 15. 44
Gen. 35.

3. The soul of man, is of God infused into the body, and not received by generation from the parents.

That which we received from our parents, we received by generation from them; but we received not our souls by generation from our parents, but from God who gave them. Argument
D. Willet
Synops.

Ergo. We received not our souls from our parents, but from God.

God (saith *Zechariah*) formed

Where the soul comes, &c.

the spirit of man within him: Our
parents are the fathers of our bodies,
but God is himself, the father of our
souls; therefore, when we die, the
soul parteth not with the body in
death, but returneth to God that
gave it.

CHAP. II.

Of the whence the souls come,
when, and how, they enter into the bodies.

Some have thought, that the soul
doth slide from Heaven. I. O-
thers have thought, that the soul hath
its originall from the proper substance
of God. II. Some do beleve, that
all the souls being once made toge-
ther, are reserved in the treasure-house
of God, and so sent into the bodies
after the perfection thereof. III. O-
thers do suppose, that as the body
cometh of the body, so the soul (also)
springeth of the soul. V. Others have
declared, that the souls of men, are
daily made of God, and so sent into
the bodies. VI. Lastly, others of bet-

ter

The puritie of the soul.

ter approved judgements in this particular : affirm, the soul to be made by God of nothing, and to be powred of God into the body, when that the fruit is made perfect in the mothers womb, with shape, and all other parts. It is the Lord that fashioneth the soul of man in him, and preserveth man by it.

B. Alley,
Prxl. 2.
the soul.
Resp. 3.

Psal. 33. 1
Job 10.

CHAP. III.

Sheweth the puritie of the soul.

THe soul is created of God, pure, and holy ; as God createth it, in its own simple nature, in respect of God.

What God createth to praise his name, he createth pure, and holy, *Isai. 43. 7.*

Argument.

But God createth the soul of man to praise his name, *Psal. 119. 175.*

Ergo. God createth the soul of man pure, and holy : Therefore, saith *Astius, Anima recens creata, ab omni delicto immunis* : The soul newly created, is void of all offence ; that is, in respect of God.

Conclusion.

*De natur
grat. com
p:lag- 1
3. c. 10.*

CHAP. IV.

*Sheweth how the soul is defiled
by originall sin.*

Willet.
moph.
1.864.

THE soul of man, being created in the midst of the body, in an unclean and polluted place doth forthwith (being coupled to the body) begin to be unclean, because the body in which it is created, is defiled by propogation from our parents throug originall sin.

Mat. 15. 18.
Villet,
ol. 1107.

Though the body bee defiled by propogation from our parents, through sin, yet doth not sin spring from the body, but from the soul; *Matth. 15. 18.* so that the soul is properly the principall agent in sin, and the body the instrument of the soul.

Simile.

The purest rain water that comes from heaven, no sooner falls upon the earth (on a durty place) but it becomes forthwith, the moisture of that durt, and with it polluted. So doth the soul of man, which God from heaven places in the body, a durty defiled place, it is no sooner coup-

coupled therewith, but becomes forthwith to be unclean.

The reward of sin is death.

Rom. 6.23

But sin is not in the body till the soul come. *Argument*

Ergo, The soul that sinneth with Ephes. 18 the body is guilty of death.

Objeſt. If ſin be an adjunct of the soul, not of the body, ſo that it is not in the body before the ſoul come, and that the ſoul is created of God, pure and unſpotted, and ſo placed in the body, where ſhall we place originall ſin. *Objection*

Answer. Originall ſin, is neither proper to the body, nor to the ſoul, but is, *Hominis peccatum*, a ſin of the whole man, neither the body muſt be reſpected alone, nor the ſoul alone, but as they do joyntly make one man, and ſo enter into one condition, and are partakers each of others woe, or welfare. *Answer*

D. Will
originall
ſin queſt.

CHAP. V.

Sheweth the sensative part of the soule.

THe sensative part of the soule is that which is touched with the sence, either of Joy, or griefe.

This joy of the soule cannot be hindered by man, where it is, it is not in mans power to take it away. *Ioh. 26. 22.* So also, neither can all the comforts in the world; ease a soule that is grieved, except the soule it self be touched with the sence of joy.

The cause
of joy
& Griefe.

This joy or grief, doth arise in the soul: First, from the sence of its present condition: Secondly, In respect of its future expectation.

1. From the sence of the present condition of the soul, doth arise either joy or griefe; Thus:

Pet. 1. 1.
10, 26. 15.

The soul of man doth either rejoyce (in the sensative part thereof) under some present conceived good; or else grieveth under some present conceived evill, & that may be, when the Imagination

The soules satisfaction

Deut. 32. 14
Rom. 2. 15.

nation of the soul, being fixed on something which it hath or wanteth, the judgement doth either like or detest it, and so accordingly doth rejoyce or grieve in the enjoying, or want thereof. As for example

A man that is Rich, Imagineth with himselfe what good is in Riches, if the judgement liketh that estate which he enjoyes? then is his soul joyful in the enjoying thereof, for the present.

1 Exam-
ple.

Again, A man whose mind is on pleasure: the judgement liketh it, and therefore rejoyseth in enjoying it, and grieveth, in being abridged from it.

2 Exam-
ple.

Again, A man whose imaginations are towards God, the judgement being cleere, and seeing the good that is in God, the soul doth rejoyce to worship him; and is grieved because of sin: but if the imaginations deceive the heart: and the judgement be corrupted, so that he cannot see any sweetnesse therein, then doth Gods worship become a burthen to the soul.

3 Exam-
ple.

This joy or grief doth arise in the soul from the sense of its future

Pal. 32. 10.

Y^m 6, 12

expectation. When the mind is set on something that shall befall man, the Imagination conceiveth it either to be good or evil and thereupon doth either fear it, or with hope desire it, which breedeth either joy, or grief in the soul.

1 Example.

As when the minde is set on Jesus Christ, desiring salvation through him, the Imagination conceiveth it to be good or evil, so to do and accordingly as we minde created comforts, or ourselves on Christ as our chief good, so fear doth greve, or hope rejoyce our soules.

2 Example.

A man that seeketh felicity from the creature, if the judgement conceive it to be evil, then though the heart of man be delighted therewith, yet doth not the soul desire it, but is grieved thereat, but if the Imagination conceive it to be good then doth the soul desire it, hope for it, and rejoyce in the thought thereof. When the soul desires Christ, apprehending the glory that is in him, here is rejoycing. Hence is the soul, (even in this life) delighted in the hope of its glory in heaven, or

3 Example.

Conclu-
sion.

tormented with fear of its horror in hell.

CHAP. VI.

The soul of man, being really one thing, hath three powers, *Memoriam, Intellectum, & Voluntatem*: Memory, understanding, and will, which three make one essentiall soul, but in property, they are distinct: For the properties of the memorie, as to remember; the understanding to perceive, and understand: The will to chuse; out of the memory springeth intelligence, and out of both, the will. Herein the soul may appear to be created after the Image of God, because the *Deity* hath three persons: the Father, the Son, and the Holy Ghost, which three constitute one essentiall God, yet every person hath this property. From the Father, cometh the Son, and from both the Holy Ghost.

B. Alley
on the Trinity
airy.
prael. 3.

CHAP. VII.

Treateth of the faculties of the soul,

The faculties of the soul are those inward gifts, which God hath framed in it, for the helpe of it self. As the Lord hath given the body members; so hath he given the soul faculties. With the Judgement we allow or disallow; With the understanding we perceive and apprehend. With the Affection we love and delight in things. The desire seeketh

Acts. 8. 33.
Job. 23.
2 Cor. 7. 15
Isa. 26. 8.

and waiteth for what it doth effect
 Math. 18. 14. with the Will we chuse to follow
 2 Cor. 7. what we desire: With the minde we
 are fervent in seeking what we chuse.

1 Cor. 15. 2 By the memory we retain in mind, &c.
 Isa. 59. 8. The Iudgement being rightly in-

formed we walk in peace, and serve
 God with comfort, but when the
 Iudgement is corrupted: all joy is
 gone.

2 Pet. 2. 13, The understanding being inlighte-
 13, 14. ned, we abhor sin, but when the un-
 derstanding is darkned, wee are be-
 guiled with sin.

Collo. 3. 2, The Affection being set upon a good
 3, 6. object, bringeth life; but being set on
 earthly things makes us in danger
 of the wrath of God, &c.

Ephes. 2. 3. Thus as the mouth receiving poi-
 son; The hand receiving a vveapon;
 The feet leading into the sea, &c. Is the
 way to destroy the body; So to have
 the Desire, Minde, Affection, &c. set on

Worldly things is the way to destroy
 both soul and body. But being set on
 God, on heavenly things: they make
 the soul glorious; The body the tem-
 ple of the glorious Spirit, and both
 soul and body, Heir of eternall glory,
 through Christ Jesus.

CHAP. VIII.

Sheweth, that when the body dyeth, the soul neither sleepeth, nor perisheth, but immediately is received either to joy or torments.

1. Some say, that it is the doctrine of Heretickes, to perswade themselves, that they shall ascend into Heaven, and to be inhanted to the sight of Father, before the generall resurrection of the dead.

Irenaeus
A. B. C. of
A. B. C. of
A. B. C. of

Sad. 3

2. Others do imagine that the soul perisheth, when the body dieth.

3. But the Scripture proveth plainly that the soul being loosed from the body, doth forthwith, either ascend to glory, or descend to torment, not that the soul receiveth the perfection of its estate till the Resurrection, yet doth the soul enjoy either reall blisse, or miserie, when the bodie dieth, in part, which after the day of resurrection, shall be absolute, both of soul and body. The bodie indeed dieth, as Paul saith, because of sin, but the soul dieth not. Rem. 8.

1 Cor. 13. 2
Luke 23. 43
1 Cor. 15.
Eccle. 12. 7
Luke 16.
Polycarpus,
Eusebius
hist. 1. 4.

Rom. 8. 10.

CAAP.

CHAP. IX.

*Sheweth that the soules remain
where they are sent till the Re-
surrection.*

Some beleeve that the soules of
persons deceased have often
times appeared.

Rabanus

Ar. Bif of

Magun.

Bellarmin.

Others have declared, that Sa-
crifices, and prayers of the living have
much profited the soules of men that
were dead.

Deut. 18.

Esay 8.

Luk. 16.

3. The Lord doth forbid to aske
or to seek any truth of the Spirits
of the dead. The Prophets do send
from such Oracles, to the Law and Te-
stimony of Gods Word. The Eyn-
gelists teach us in the Gospel, that
those that are dead rise not again
in apparitions.

Objection

1 Sam. 28.

Obiect. But many, partly by An-
Magicke, have been raised, as Samuel
1 Sam. 28.

Answer.

On Matth.

Answer. Chrysostome answereth this
objection very fully. The question
being asked? What shall we say
of those voyces which say, I am such
a soul: He answers. That voice (saith
he which speaketh these things) is not
the

The soul separated.

79

the soul of any person departed, but it is the Devill, which doth faine these things to deceive the hearers; Such words are to be Counted Old wives tales, and foolish fables of Children, for the soul separate from the body, saith *B. Alley*, doth not wander in this world, for the souls of the righteous are in the hands of God; and the souls of sinners after their departure are presently carried to their place of torment.

B. Alley miscel. on apparition.

Obiect. But the souls of some have returned again into their bodies; after departure, and they have lived on earth again, As *Lazarus*, Iohn. 11.

Iohn 11.

To this objection, *Tertul*: makes answer (saying) Although the power of God, hath called again certain souls into their bodies: in token of his might and right; This was done in example of the Resurrection, when the power of God, whether by the Prophets, or by Christ, or else by the Apostles, did render soules, then into their bodies: it is declared by the sensible, and sufficient truth, that this is the very form of the truth, that thou maist iudg every incorporat apparition of the dead to be deceits, & delusions.

Answer. Lib. de anima.

CHAP.

CHAP. X.

*Treatise of the inward virtues and
faculties of the body.*

Galen I. de facultate natural.

p. Lowe.
discourse.

The inward vertues, and faculties of the body are such which stirre up the powers to action: Which are of three sorts.

The first, cometh from the brain
and sedeth the sense and moving
into all the body through the muscles,
and nerves, by motion, which feed-
eth all the senses, outwardly, and the
imagination reason and memory, in-
wardly.

The second carrieth life through all the body, which either dilateth the heart and arteries, from whence mirth and love ariseth, or else doth constrict and binde the arteries, and heart, from whence ariseth, melancholy sadness, and revenge.

The third cometh from the liver, and sendeth the nourishment through all the body; which doth 1. attract that which is proper, 2. retain that which is drawn, 3. digest that which is retained, 4. expell that which is hurtfull, (as *Ben* saith.)

CHAPTER

CHAP. XI.

*Treatise of the vitall spirit of
the body.*

THe substance of the spirits in mans Lowe p. 16
body, is the most pure; and thin-
nest of the blood, which passeth
through all the body, to the effect,
the members may do their proper
actions, abounding most in the heart,
arteries, braines, and nerves, which
are of three sorts.

The first remaineth in the braine,
which passeth from thence to the ears
to other parts, but chiefly to the eyes:
Therefore those who are blinde have
their other vertues more strong.

The second is that which is in the
heart, and Arteries; and is made of the
evaporations of the blood, and
of the aire, laboured in the
liver, by the force of vitall
heat, and thereafter is diffused through
the members, for the Conservation of
the naturall heat.

The third is that which is ingend-
red

Andreas de
Lorraine.

Democri-
tus, and o-
ther philo-
sophers
have put
out their
eyes, to the
end their un-
derstanding
might be
more cleare.

dred in the liver, and vaines, and there remaineth, while the liver maketh the blood; and other naturall operations.

The use of it is, to helpe the concoction; As saith *Lowe*.

CHAP. XII.

Treateth of the perturbations, and passions of the minde.

Aristotle.

THe minde being governed by reason, is preserved from extremity in passion. But being without reason, such passions, and perturbations, doe arise, which bringeth great mutations, into the naturall heate, in so much that (as some have written) many dye by the passions, and perturbations of the minde.

This is caused when the passions of the minde, doth either dilate, or comprime the heart, for the vitall spirits, and cast forth, by the great dilation of the heart, as also retained by the great Compression thereof.

As

Hippocrates.
Epist. 6.
Galen. 2.
de sum.
caus. 5.
method. 2.
Harric.
Ranzaurus,
de cons. Va-
letud.

As for example : Joy, Hope, Love, *Example*
&c. These being out of reason, do
(through the passion of the minde)
so dilate the heart: that they cast forth
the spirits. And sadnesse, fear, envie,
&c. do recall the vitall spirits in-
wardly, to the center of the body,
whence many times ensueth death.

CHAP. XII.

*Treateth of the particular passions
of the minde.*

THE particular passions of the
minde are many: but chiefly these,
Mirth, Sadnesse, Fear, anger, Shame-
fastnesse, Envy, Hatred, Hope, Love,
&c.

I. Mirth, or Joy, is an affection of
the minde, of a thing good, and plea-
sant, by the which the blood, and spi-
rits are pleasantly spread, for the pre-
sent, by the dilation of the heart, but
if it be great, and last any long space,
death often ensueth, because the heart
is altogether destitute of blood,

Aristotle
reporteth
such a yro.
man so
died.

As (a) Polliceris (b) Phillipides,
and many others, who have died
through extremity of joy.

b A writer of playes, who because he overcame one in dis-
pute fell in such an extraordinary joy, that he died with
the passion thereof. Valerius Maximus, VVrteeth of
women, Chilon, and Diogora, ywho died for joy, for the
the happy returne of their sons from the VVarres, who
had overcome their enemies, lib. 9. chap. 12. Gallius re-
porteth of one Diogoras, ywho ywhen he did see his 3. son
crowned at Olimpus, for their vertue, died for ioy, em-
bracing them in the presence of the whole people.

Men. Ram.
de cons.
ualetud.

2. Sadnesse is an affection, that doth
revoke the naturall heate inwardly, to
the Center of the body; which in time
presseth the heart, and drieth up the
body: hindreth the government of
the spirit vitall: which is sometimes
so weakened, that it is not able to go
with the blood, through the rest of
the body, so wasteth the body, in such
sort, that it becommeth attrified, and
leane, wherupon death often in-
sueth.

We have
many exam-
ples, hereof
daily.
Cornelius
Agrippa de
naccul.
philosilius
c. 63.

3. Feare, is a motion which revo-
keth the spirits to the heart the Cen-
ter of the body; whereby the naturall
heat, is suffocated, causing trembling,
which sometimes causeth many

women to that are with childe fall in labour : sometimes through feare, death ensueth to men, or women.

Diverts
learned
men do
assume,

that men have growen white in 25. yeres, only by the apprehension, and fear of death. Antonius Beneven. writeth, of a body that dyeth for feare, by seeing a vision, as he thought, of two men, clad in black, when he was going to Schole, the which boy, through the extreame passion of fear, died eight dayes after about the same time, *De abditis mor. causis.*

4. Anger is a sudden revocation or calling backe of the spirits, to the externall parts, with an appetite of revenge. It inflameth the whole habitude of the body, the spirits and blood are troubled; as also the braines, it bindeth the heart, and lights. Whereof Dangerous sicknesses are often caused; and sometimes death ensueth.

Or an ardent heart,
or ebullition of
blood,
in the
heart, with
desire of
of revenge.

5. Shamefastnesse is a motion whereby one knoweth, or suspecteth some notice to bee taken of one for the same fault; for which he would be angry with himselfe.

Plinie tel-
leth that
one Diodo-
rus, Profes-
sor of Dia-
lectick,
having a
question

propounded unto him, and not answering as he should,
died for shame. Valerius Maximus reporteth, that Homer
died for shame because he could not answer a question
propounded to him by certain Fishers.

In this passion, the blood first re-
turneth in (saith *Haly Abbas*) and
suddenly cometh out again, which
maketh the Cheeks often very redde.
lib.5. Of this passion some dye: As
Diodorus; Homer, and others.

6. Envy is a heavy oppression of
the heart, angry at some conceived
good thing an other doth enjoy.

7. Hatred is an old malicious habi-
tude, bred of anger, by the which the
heart would revenge the injurie.

8. Hope is a motion by the which
the heart desireth the good future, it
openeth and dilateth the heart.

9. Love is a fervent motion, by the
which the heart desireth ardently, and
endeavourerth to draw unto it, a con-
ceived good, assuredly, and apparantly
(as *Lowe* saith.)

Love.

CHAR.

CHAP. XIV.

*Sheweth how the faculties of the soul,
are distinguished from the facul-
ties of the minde.*

THe soul is not of any corporall Rom. 8.
substance, but spirituall, as hath
beene shewed before; therefore the
pure faculties of the soule must needs
be spirituall also.

The faculties of the minde of the
internall part of the body of man, is of
a naturall disposition, as the body it
self is; whose greatest & chiefeft guide
is at the highest, but reason.

Not the
mind which
is of the fa-
culty of the
soul, but
that which
is of the bo-
die.

Therefore as God that is spirituall,
is infinitely more glorious in his di-
vine essence, then can be conceived in
mans reason; so is the faculties of the
soul of a farre higher nature then the
faculties of the minde can reach.

Luke 5. 21.
1. Cor. 2. 7.
Vers. 9.

That of the soul is spirituall, that of
the minde is carnall.

Rom 8. 2.

CHAP. XV.

Sheweth, how the flesh is led by the spirit, or the spirit by the flesh.

Rom. 8. 5. **W**hen all the faculties of the soul, and all the powers of the body, do minde fleshly things; then is the soulted by the flesh; but when all the faculties of the minde are set on spirituall things, then are the powers of the flesh led by the spirit. As for example;

Example. If the divell present a man with some object of sin, as Lust, Covetousnesse, Pride, Envie, Murther, &c. If the love hereof be so great and earnest that this man runs headlong to the act hereof without consideration; then doth he so bind the faculties of the soul, that he captivates them under the bondage of the flesh; but if he resist these sins to which he is entised, by advising and deeply considering in his soul the evill thereof, then is the flesh overcome, and led by the spirit.

Gal. 5. 17. These combates between the flesh
1 Cor. 10. and the spirit are divers; but according to the love or hatred we bear to the thing

thing about which we strive, so will the minde be affected or disaffected therewith, and advance the prosecution thereof accordingly, whither it be fleshy or spirituall,

When a man doth apprehend something in his thoughts, being moved thereto either by outward sence, or inward motion, when the will is ready presently either to chuse or refuse it; this ariseth from the flesh; but when the understanding brings it first to the judgement, and comparing it with the rule of Gods word, without any affection to the thing, other then the Word doth approve, or disapprove thereof; and so doth will, desire, and seek after it; this is of the Spirit.

Example.

CHAP. XVI.

Treateth of the Resurrection of the Body.

IT is to be understood, that there is a naturall body, and there is a spirituall body, as *Paul* saith: The naturall body is the first, which we have by

1 Cor. 15. 44

The Resurrection of the body.

by generation from our parents; The
Verf. 43. 44 spirituall body, is that which is last
made so by Christ, not when we are
first estated in grace in this world; but
Verf. 50 the bodies of the elect shall be made
so when they ascend into heaven; for
this corruptible body of flesh and
blood, cannot inherit the Kingdome of
heaven.

1 Cor. 15. 44 When the elect dye, their naturall
bodies are as seed sown in the ground,
but at the resurrection they shall be
raised in their spirituall bodies, with-
out lamenesse, imperfections, or any
deformity; they shall have their sen-
ses made pure, and be raised with an
heavenly and spirituall body; capable
of inheriting heaven, and with Christ
shall ascend to immortall joy to all
Eternity.

**De civitate
Dei, lib. 22.
cap. 10.**

Every part that is in the bodie of
Gods Elect, shall rise without all de-
formity or superfluity whatsoever, as
Augustine saith; That the haire so of-
ten cut, and the nailes so often paired,
shall not with deformity come again
to their places, when the body riseth
at the day of judgement; and where
Luk. 21. 18 the Lord saith, one haire of our head
shall

shall not perish, it is not spoken of the length of our hairs, but of the number of them; for all the hairs of our head are numbered.

The age and quantity of the bodie, when they shall rise again, saith *Augustine*, shall be in that measure, in the measure of perfect state of youth, even in the measure of the age of the fullness of Christ; that is, the age to which Christ came; All shall rise again (as the learned have written) in that age in which Christ dyed and rose again, in what age soever they die.

De civitate Dei, lib. 22. cap. 15.

Master of Sentences.

CHAP. XVII.

Treatise of Hell.

Hell, signifieth a Pit, a grave, death it-self, the state of the dead, hell, and the place of the damned spirits.

B. Allen Mife. on Hell.

1. Hell signifieth a grave, having relation to the body.

Jonah. 2.

2. Hell signifieth the horrible dismay of the minde, and feeling of the wrath of God; with a taste (as it were) of the feeling of the infernall paines

Psalm. 116. 3. James 3. 6.

Of Heaven.

paines for sin, having relation to the
minde.

Psal. 4. 17. 3. Hell signifieth the place of the
Math. 10. 28 damned spirits, having relation to soul
and body.

Iak. 10. 19. Concerning the locall place of the
Pro. 27. 20. damned, it is farre from heaven;
Mark. 8. 12. place where is nothing but horrou

Objection.

Socrates.

and misery, but whether it be on the
earth, in the earth, in the ayre, or any
other place, it is not revealed; there-
fore I shall answer with *Socrates*, who
being demanded of a certain person,
what was done in hell? deriding the
curiositie of the question, he answered,
that he never went thither, nor com-
muned with any that returned from
thence.

CHAP. XVIII.

Treateth of Heaven.

B. Altes
Misc. coeli.

THe Scholasticall Divines do say,
that Heaven is taken three manner
of wayes;

1. It signifieth those things that be
under the soul.

2. Those things that be in the soul.

3. Those things that be above the
soul.

1. Those

Of Heaven.

79

1. Those things that be under the soul, are such things as the corporall eyes behold beyond, or above the faculty of nature; that is to be alienated from the corporall senses: As *Dan. 5.* was when he saw the fire and writing upon the wall. This is the first Heaven.

2. Those things that be in the soul, are such things as cause the soul to be lift up, and taken by imagination or spirit, to know or see any thing super-naturally: As *Peter* was wrapt and taken, when he saw the sheet sent down from heaven. This is to be wrapt and taken unto the second Heaven.

3. Those things that be above the soul, are such things as are intelligible, and the nature of them not to be understood, by any sense or phantasie, when they are, or have been seen, and thus *Paul* was rapt, and taken unto the third heaven, because he was so alienated from his senses, and so inhailed above all Corporall things and visions, that he saw things Intelligible, simply, purely and plainly, even after that manner as the Angels, and the souls separate

Dan. 5.

Act. 10.

Cor. 12. 2.

In Gen. 13

Iohn. 14.

separated from the bodie do see, ye and
(that which is more) did see God by
Essence, as *Austin* doth expressly
write : to avoide curiosiry. In a word
(and so to conclude) Christ saith to
his Disciples ; Let not your hearts be
troubled : ye beleeve in God, beleeve
also in me, in my Fathers house are
many dwelling places, if it were not
so, I would have told you I go to pre-
pare a place for you; and though I go
to prepare a place for you I will come
again, & receive you unto my self, that
where I am there may ye be also. Ther-
fore insteade of curiosiry, let us rather
labour to be Christs Disciples, that
these promises may belong to us, that
so we may not bee too curious to
search for the shadow, but may finde
Christ Jesus the Life, the Truth, and
the Way : and by him salvation. To
whom with the Father, and the holy
Ghost, be all honour, and glory for
ever, Amen.

P I N I S

